ZIONS HERALD

New England Methodist Monthly

July, 1959

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ZIONS HERALD

New England Methodist Monthly

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Warren C. Carberg, *Editor*

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From Our Readers

Dear Mr. Carberg:

Just a quick note of sincere appreciation for the excellent coverage you gave our Board Meeting and statements by our President, Bishop John Wesley Lord, in recent issues of ZIONS HERALD.

We very much appreciate your interest in the temperance cause, and the coverage you give to this important area of the Church's social concern.

ZIONS HERALD is looking better every issue, and we compliment you on an excellent magazine.

Cordially yours,
ROGER BURGESS
Associate Secretary
The General Board of Temperance

Moderation

"The trouble with moderates is that they are only moderately opposed to evil."

—MICHAEL SCOTT
From: "The Wesley Courrier"
Wesley Methodist Church
Springfield, Mass.

On the Cover . . .

All matters of race, creed, and color are forgotten at the Morgan Memorial Fresh Air Summer Camp at South Athol, Mass. Leonard Chin, Raymond Boone and Danny Martin are cooperating to make sure this big one didn't get away.

(Lenscraft Photos, Inc.)

Back Cover . . .

Bishop Lord presides at closing ordination service at the Mathewson Street Church in Providence, R. I., on Sunday, June 14. Assisting the bishop are the District superintendents: the Rev. Morrill O. Martin, Providence District; the Rev. Harvey K. Mousely, Norwich (Conn.) District; the Rev. J. Manley Shaw, New Bedford District and the Rev. Thomas Burns, retiring district superintendent of the Providence District.

Inside Front Cover . . .

The Rev. Joseph LeMaster, pastor of the United Church at Monmouth, Me., stands beneath the famous picture of Bishop Francis Asbury, "The Man On Horseback." This painting is the work of the late Harry Cochrane, famed Maine artist, who was an active member of this church and a beloved citizen of the town.

Editorial

What's the Subliminal Message of Your Church?

Every day or so, the specialists in this or that come up with a new word, a new phrase, or a new application of word or phrase. Or a word out of the slang or the unknown takes its place beside the venerable Anglo-Saxon. Perhaps that is why dictionaries are getting out of reasonable size.

Usually—unless the word is a noun denoting some gadget—it takes a generation or two for the new or newly-defined to become a household word. That is why it is so dangerous for the pastor to employ in his sermons the "specialized language" of his courses in advanced theology, psychology, psychiatry, sociology—and even, I fear, some of those recently added to religious education and Bible interpretation. I like the analogy that the teacher *studies* pedagogy and child psychology, but he *teaches* his charges the three r's.

This is all to say that I am currently intrigued by four or five new word-meanings out of the language of business and advertising: words that I would not advise one to use from the pulpit, but that seem to have some value in applying to the goal the church is trying to reach. The words are quite unassociated in origin and in use: *subliminal, image, Afghanistanism, continuity, depth.*

Subliminal (literally "below the threshold") has long been in the dictionary—and used chiefly by the psychologists. As a noun, it is a synonym for "the unconscious"; as an adjective, "existing or occurring outside the personal consciousness." But now come along the "persuaders"—hidden or otherwise—to give it wide and glorified use. They tell us that accompanying every conscious impact (of an ad, a speech, a picture) there is also a subliminal message (or feeling, or overtone), subconsciously felt and emerging from behind the lines. This effect, they say, remains in the hearer or the viewer's subconsciousness long after the conscious message has been forgotten. This subliminal impression thus becomes the stored-up attitude (or opinion, or belief) that endures or motivates. In the selling field, for example, it may make one buy a particular brand, or it may harbor an antipathy—and "no sale"—to that item. This "message," we are told, comes from invisible and inaudible overtones (from between the lines, in an ad) and *can be controlled* by constant awareness.

So, I think, any church might well ask, "What is the subliminal message that comes in our community when our church is mentioned?" History, experience, personnel, attitudes of the past and present, all conjure up this "message." . . . Here is a wide field for mind-searching, soul-searching, group planning.

Closely related to this is *image.* What is the *image* that people have of your product: does it hinder or enhance purchase and use? . . . And what is the *image* people have of Christianity, of the church, of your parish aims? Is it the *image* that you desire them to have? Or how can it be changed?

Depth. Commentators probe a story *in depth;* that is, they seek its inner significance, its hidden cause and meaning; they seek ultimate results. It is the antithesis of the "running story" that shows only surface highlights. . . . Don't we all need to "dig down deep" into the meanings of our faith, its ultimate application everywhere in life? Perhaps more is accomplished by a small group that expresses Christianity *in depth* than by the church that gathers in new hundreds who have only surface knowledge or concern.

Afghanistanism. (It might just as well be Timbucktooism.) A newspaperman notes: "That's when a newspaper takes a very strong stand on something far removed from its readers—either geographically or intellectually." Did any preacher ever take a strong stand on discrimination in South Africa, or on exploitation of workers in Chile, while ignoring conditions in his own town?

Continuity is our old pedagogical term "repetition" in a new dictionary location. One-shot ads do not make lasting impressions and continued sales; they must be repeated, or continued. . . . If there is a truth to be driven home, a view to be established, an attitude to be developed, one notice in the church bulletin, or one sermon will not get results. There must be *continuity* of presentation, sometimes involving the showing of new facets of the same jewel week after week.

—W. W. Reid

ANNOUNCE EXPANSION OF PENSION PROGRAM

Twenty-one of the church's 100 annual conferences in the U.S. have now adopted the program of full transition to the Ministers' Reserve Pension Fund, according to the Rev. Dr. Charles L. Calkins, Chicago, executive head of the General Board of Pensions. He announced June 23 that seven annual conferences have been added this fiscal year to the group of 14 already on the list. An accrued pension liability of about 76 million dollars is represented in the 21 conferences, he said. The Ministers' Reserve Pension Fund is a program in which the total service of every minister is covered on an actuarial basis.

Ministers Look at Themselves

Survey Shows More than Half Believe their Salaries Inadequate

by Leonard Perryman

More than half of the ministers of the Methodist Church, the nation's largest Protestant denomination, believe they receive inadequate salaries. Two out of five do some kind of janitorial work around the church. A third think there is at least one layman in the congregation who tries to "boss the preacher around." Three out of five work 50 to 69 hours a week.

Yet more than 97 per cent would choose the ministry as their occupation if they had their lives to live over again.

Those conclusions about the Methodist ministry have been drawn from the results of a representative nationwide survey of Methodist clergymen. The survey report, entitled "The Methodist Minister," has just been released by the Division of National Missions of the Methodist Board of Missions, Philadelphia, Pa. It is one of several surveys prepared as background material for the National Methodist Town and Country Conference held July 21-24 in Wichita, Kan.

The survey also indicates that the only non-church organization in which almost all Methodist ministers (85 per cent) feel they should participate is the Parent-Teacher Association. Seventy-two per cent participate in service clubs (Rotary, Kiwanis, etc.), and slightly more than half are active in the Chamber of Commerce and political parties.

At the other end of the scale, the survey shows, 44 per cent of the ministers feel they should participate in fraternal groups (Masons, Odd Fellows, etc.) and 32 per cent in labor unions. Only 23 per cent participate in veterans' organizations.

Research Conducted

The survey was conducted by mail among approximately 1 per cent (230) of the 26,000 Methodist ministers in the United States by a research specialist, the Rev. Dr. Robert L. Wilson, assistant director of the Department of Research and Survey of the National Division.

The 163 replies (71 per cent) came from all sections of the country, from ministers of all ages, size of church and type of area including rural, small town, suburban and city. The sample was adequate for drawing general conclusions about Methodist ministers as a whole, Dr. Wilson said.

The survey indicates that only 44 per cent of Methodist ministers consider their salaries adequate, while 36 per cent consider them subsistence pay and 16 per cent "not a living wage." Ministers replying to the survey reported annual salaries ranging from $2,000 to $10,000, but 62 per cent received less than $5,000 and only 4 per cent received $7,500 or more.

Almost three-fifths of Methodist ministers work from 50 to 69 hours a week, the survey results show, and one out of ten works 80 hours or more. Only 7 per cent work 40 hours or less, the standard work week for most Americans.

How the ministers divide their work varies greatly, according to the survey. Most spend the greatest amount of time (10 hours or more a week) in visiting members of the congregation. Sermon preparation takes up the second largest block of time, followed by general study, conducting services and attending meetings. Based on the survey results, 38 per cent of all ministers report doing some janitorial work around the church.

In regard to attitudes of ministers toward groups in the church, the survey indicates that 39 per cent of pastors agree with the statement that "every church has one or more laymen who try to boss the minister around." More than half of the ministers agree that the Woman's Society of Christian Service is the most co-operative group in the church and a huge 97 per cent think that laymen should assume more responsibility in the operation of the church.

Despite some apparently negative aspects of the ministerial job as revealed in the survey, Dr. Wilson believes it is significant that only a minute proportion would choose another occupation if given the chance.

"Fewer than three Methodist ministers in a hundred stated that they would not choose the same profession if they had their lives to live over."

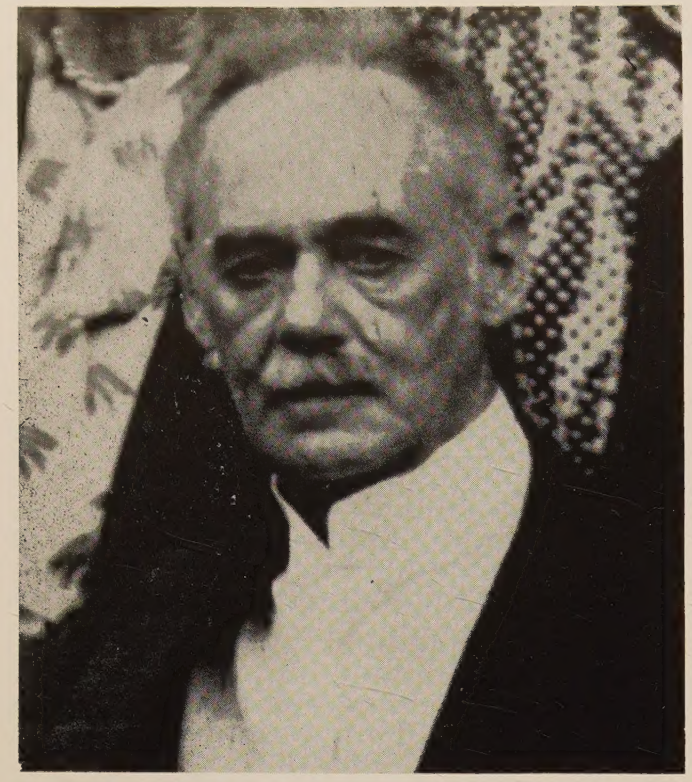
At Best When Preaching

Based on the survey results, most ministers consider that they are at their best when preaching. They rate themselves second in effectiveness in pastoral calling, and third in church administration. Trailing behind these are effectiveness in religious education, leadership in community activities, and pastoral counseling.

In relation to pastoral calling, 37 per cent estimate they spend 10 to 19 hours a week in calling and 31 per cent 20 to 29 hours. Only 4 per cent estimate they spend less than five hours.

The survey indicates that slightly more than half of Methodist ministers entered their profession because "I came to a gradual decision that God wanted me to enter the ministry." About 20 per cent felt "I could best serve God as a minister." Sixteen per cent became ministers "because I felt an instantaneous call from God to preach."

Who Was H



Harry H. Cochrane, from a group picture made during a reunion of Monmouth Academy in 1929.

by Warren Carberg

Harry Hayman Cochrane, the artist who lived a life of relative obscurity and poverty in his native Monmouth, Me., up to the time of his death in 1946, seems headed for a posthumous burst of fame.

One of his little known pictures, "The Man on Horseback," depicting Bishop Francis Asbury fording a stream, for a long time stood rolled up in a barn where it accumulated dust and water stains.

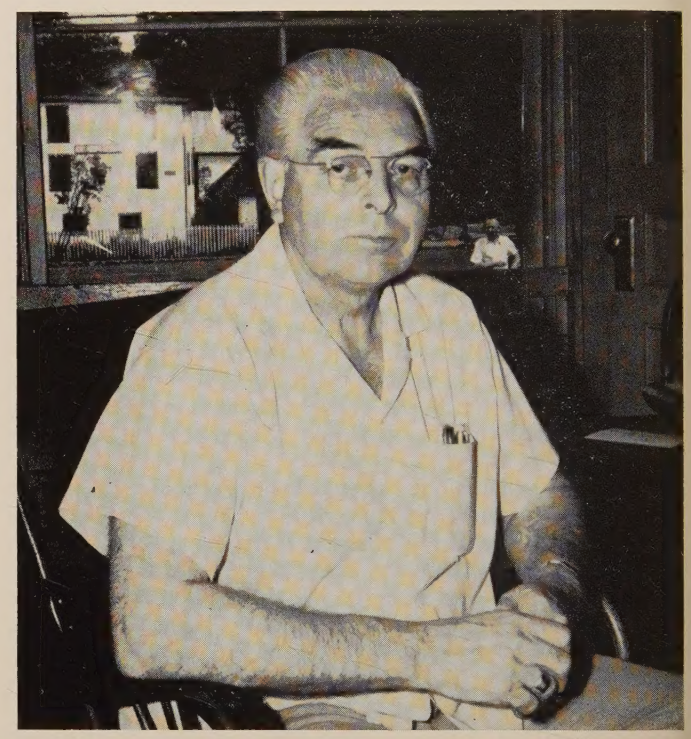
Then, due to the discernment of a neighbor, the picture was mounted on the wall of the Monmouth United Church where Cochrane had attended since his boyhood days. That event occurred in 1945, a year before his death.

The picture, which has already been recognized as a Methodist art treasure, will be carried on the cover of *Together*, national Methodist monthly, in the November issue which commemorates the 175th anniversary of the founding of the Methodist Church in America and of the consecration of Bishop Asbury. More than a million copies will be printed and it will be distributed all over the United States and in many parts of the world as well.

The State of Maine has long appreciated the virtues, artistic and otherwise, of Harry Cochrane. And now the outside world has begun to ask "Who was this man?"

Your editor had begun to ask this question of himself. Whenever his name was mentioned in conversation with a State of Mainer, the response was emphatic and immediate.

"He was one of the world's great artists," they always said.



An old friend of Harry. Elmer Hascall, town clerk and trustee of the Monmouth United Church, was a friend and admirer of Monmouth's great artist.

The writer drove to Monmouth (population 500), recently, to settle the question in his own mind. He came away with the conviction that Harry Cochrane was a great man—a very great man.

For, as the result of his 86 intensely productive years, his work graced the walls of nearly 200 New England churches, some of a faith much different than his own. But, more than that, he was a composer and musician of note. He was the author of several books including a two-volume history of his own town and he was the architect of several buildings.

Like Leonardo da Vinci

The Rev. Joseph E. LeMaster, pastor of Monmouth United, greeted the writer in his 200-year-old residence built by his ancestor, Major David Marston, who served with Washington at Valley Forge and gave the land for the first Methodist Meeting House. Only the stones of an old well where the colonial churchgoers watered their horses recalls that in this flowering meadow across the road from the Marston residence once stood a House of God.

Harry Cochrane had been entombed for several years before Mr. LeMaster began his pastorate but he

Cochrane?

Maine Painter Winning Posthumous Recognition for Greatness

knew him as a boy. Those were the days when he walked more than two miles every Sunday.

His pew was two seats in back of the Cochrane pew. On Sunday mornings his youthful gaze touched the silvering locks of the man recognized even then as something of a prodigy.

Cochrane was tall and spare and wore a Prince Albert coat to church. There was a reserve about him that set him apart. He was kindly but had a certain sternness.

In his later years he was sometimes in pain. His feet had a way of moving restlessly about the carpet. There is a worn spot that testifies to this mannerism. Soon, Mr. LeMaster hopes to have his pew marked with a small brass plate. This may be next year, on the 100th anniversary of his birth.

Mr. LeMaster compares Cochrane to Leonardo da Vinci because he could do so many things well.

The pastor points out that one must understand Monmouth Methodism to comprehend the greatness of Harry Cochrane. In his Monmouth town history Harry Cochrane wrote: "The ecclesiastical history of Monmouth

Earle Flanders (left) and Carlton T. Blake, descendants of Monmouth pioneers, examine an old portrait painted by the great master of Monmouth, Harry Cochrane. Several paintings and the old easels of the painter are stored in the moccasin shop until a permanent museum can be made for them.

Building which Cochrane designed used by town for many different purposes. Cumston Hall which houses the Cumston Public Library is a popular place during the Summer months as the home for Gilbert and Sullivan operettas.

is not confined to the history of the town. Throughout the state, wherever Methodism has gained a foothold, the name of Monmouth is a household word. It is to Methodists of Maine what the Cave of the Nativity is to all Christendom. It is more; it is not only the birthplace of Maine Methodism, it is the cradle in which it was rocked."

It all began on Oct. 22, 1793, when Jesse Lee, mounted on a superb horse, rode into Monmouth for the first time. The great evangelist laid the groundwork, through his preaching, for the organization of the first Methodist society in Maine, a year later.

The following year Philip Wager was appointed to ride the Maine circuit and in the Fall organized a class of 15 in Monmouth. When Jesse Lee returned to preach at Peter Hopkins' tavern he greeted this newly-organized class and "encouraged them in the faith."

On Oct. 28, 1795, Major Marston donated the land opposite his own house as a site for the Methodist Meeting House, with the stipulation that the land must always be used as a church site. When the church was destroyed by fire nearly 50 years later, and rebuilt in another location, he reclaimed the land. The East Readfield Church was completed a year before the Monmouth edifice. Thus while this town may claim to be the first to complete the church building, Monmouth can rightfully boast as having been the first to organize a Methodist society.

Next came Bishop Asbury. In his journal of August 22, 1798, is the entry: "We rode through the woods to the Androscoggin River, thence to Lewiston, where our appointment for preaching had been made at 2 o'clock and another at 4 o'clock. No one attending at 2 o'clock, we came on to Monmouth, Thursday, August 23. I was at home at Brother (Caleb) Fogg's. He and his wife are pious souls. Such, with an increase, may they live and die. I preached in the open meetinghouse to a congregation of people that heard and felt the word. My subject, Ephesians, 6: 13, 18—'Wherefore take unto you the whole armor, etc.' I was raised a small degree above my feeble self, and so were some of my hearers."

(over)

Lee's final visit to Monmouth was in 1808. Cochrane describes it as "a continuous ovation." In 1809 the New England Conference again convened at Monmouth with Asbury presiding for the first time.

The first Methodist meeting house in Monmouth burned in 1843 and another was built in 1844 near Monmouth Center where the trains would come through, and where it would be nearer the center of population.

From here it was moved to its present site in 1866 and Cochrane had a chance to remodel it some years later. The stained glass windows are his as well as the decorations on the walls.

Probably no layman more amply demonstrated the power of Methodism than did Cochrane. His entire life's work was a sacrifice presented to his Lord. Knowing that most churches were poor he accepted little more than enough to pay off his helpers. Seldom indeed was there enough remaining to pay for his own expenses, frugal though they were.

Father a Painter, too

Elmer Hascall, the town clerk and a member of the church trustees, was a life-long friend of the artist. He referred to his records for the date of Cochrane's birth. It was April 6, 1860. He died September 20, 1946, at the Maine Central Hospital in Lewiston after a five-day illness resulting from a strangulated hernia. His insistence on arising from his bed too early following an operation, hastened his demise. His wife's death preceded his by two years.

He was born in Augusta, the son of Major J. H. Cochrane. His father was a painter and also an architect. He served for many years as supervising architect of government buildings with headquarters in Washington, D. C.

Cochrane came to Monmouth following his mother's early death and was reared in the home of his grandfather, Dr. James Cochrane, Jr., of Monmouth.

In the town history, Harry Cochrane said of his grandfather: "A wealthy businessman once offered him a royalty of fifty per cent on the sale of proprietary medicines compounded from his original recipes. Had he taken advantage of this opportunity, he would have stood an equal chance with other proprietors of patent medicines of becoming affluent, but he had not sufficient business perception to grasp the opportunity. As a businessman he was entirely undeveloped. His books often went without being posted for weeks and everything with which he was concerned was conducted in the most unsystematic and disorderly manner possible. Herein he differed widely from his wife, who possessed remarkable business tact, and had a system for everything."

Beverly A. Slauenwhite carries on his business card the note: "Twenty-three years' association with the late Harry Hayman Cochrane." He was, in fact, his foreman and in his opinion Cochrane should be ranked with the great artists of all times.

Slauenwhite said Cochrane believed strongly that the soul of the artist should shine through his work. Once when he stood in front of Jean François Millet's painting, "The Gleaners," when it was hung for a time in the Boston Museum of Fine Arts, the tears streamed down his face. "That is painting with blood," he said. Millet, like Cochrane, was poor all his life and the Monmouth painter sensed the quality of his soul in his painting.

Slauenwhite said that Cochrane's great talent came into being at an early age.

"He was a genius," he explained. He showed this at an early age and he began portrait painting when he was only 18. After graduating from Monmouth Academy he entered the New York Art School. He was the only artist up to that time who had been admitted without previous training but only on submission of samples of his work. Later he attended the Chicago Art Institute.

A wealthy friend financed a trip to Europe where he was able to see all of the art treasures in France, Italy and Spain. He also travelled in Palestine, Syria, and Egypt where he secured material and inspiration for the superb display of murals in Kora Masonic Temple in Lewiston, which Slauenwhite believes to have been among his best. His murals appear in many other Masonic Temples. He was a 33rd degree Mason and held many high posts in the order.

Slauenwhite owns a gift painting from Harry Cochrane of which he is intensely proud. He calls it "The Last Stand of Joan of Arc."

He said of him: "Harry Cochrane was afraid that he would be called a Jack-of-all-trades, if people in the art world knew of his other accomplishments. Actually, he was a master of all trades."

Today, parts of his equipment and his work, auctioned off for little or nothing, are constantly coming to light. One of his friends is Carlton F. Blake, proprietor of the Monmouth moccasin factory and descendant of a pioneer family. "Cochrane was a man grown when I was a small lad," he recalls. "He never thought about money. When he did the courthouse in Augusta he thought the work would look better if he could use gold leaf although the specifications did not call for it. So he paid for it out of his own pocket.

Hopes to Start Museum

"He was extremely fussy about his work and if he noticed the slightest imperfection he would correct it even if it had to be done at his own expense. Once when

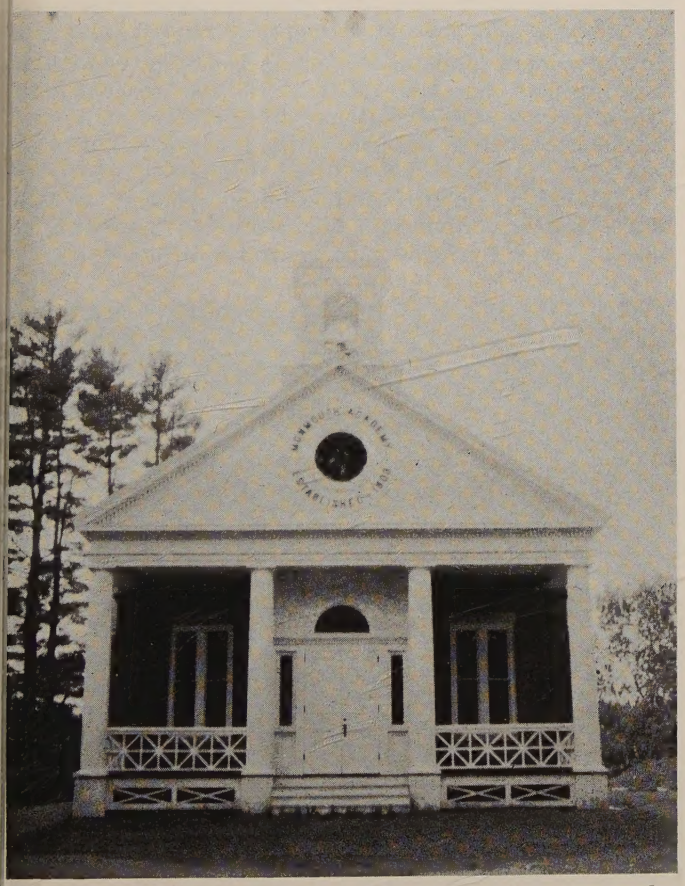
Home of the late artist. Harry Cochrane designed this house which has passed into the ownership of another family on his death. The studio where he painted his famous "Man on Horseback" is in the wing of the house.

e was redecorating a church in another section of the tate with mahogany beams the stain had dripped onto he floor in a few places. He hired a man especially to emove these spots at his own expense. Earle Flanders, he unofficial 'mayor' of Monmouth, whose ancestors ave been here for several generations, has collected a umber of Cochrane's canvasses with the thought of ltimately creating a town museum in his honor if money an be raised."

He wrote "The First Crusade," an operetta based on he crusades. It was produced in Cumston Hall of which e was the architect.

Mr. LeMaster said that when it was first produced New York man wanted to buy the rights for Broadway ut Cochrane refused because he could not be assured hat it would not appear on Sunday.

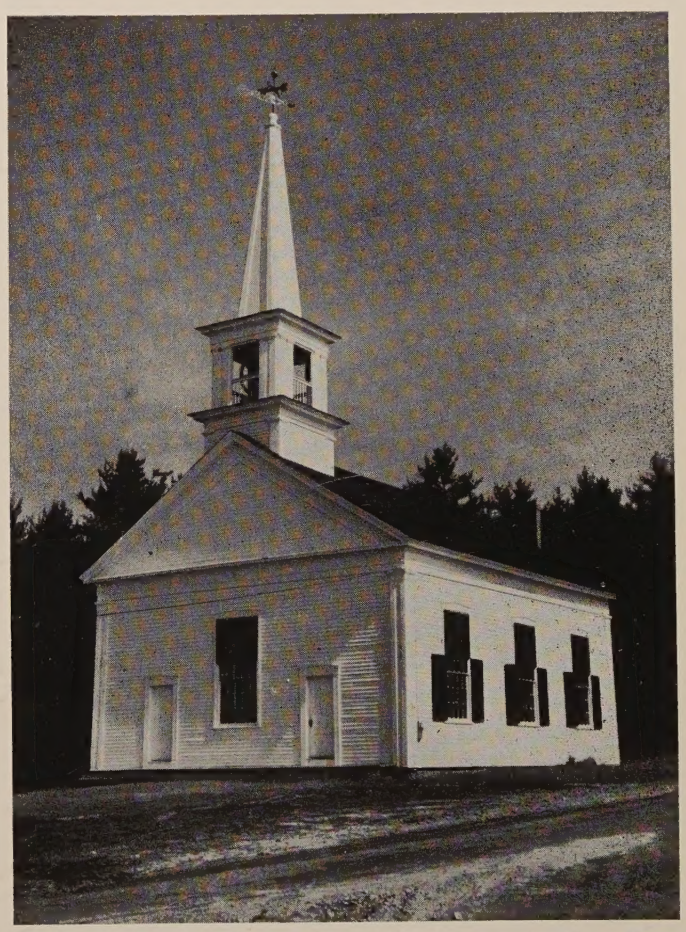
He was extremely austere in his daily life. A strict egetarian, he neither drank nor smoked. He was rominent in the annals of Methodism. He was elected delegate to the General Conference of 1912 and was the nember of a male quartet that sang at the conference. He sang in the Monmouth Church choir and directed it or many years. He was chaplain of the Monmouth Lodge, No. 110 A.F. & A.M., for 41 consecutive years. He served as president of the Cumston Public Library continuously for 39 years.



Monmouth Academy, Monmouth, Me., which was redesigned by Harry Cochrane. The artist attended this historic school as a boy.

His only child, Lorena, was drowned, 25 years before her father's death in a fall from a cliff, at Mohegan where she was vacationing.

He loved his God, his church and his town and if he died unknown to the world-at-large posterity at long last has awakened to his greatness.



Oldest Methodist Church in continuous use in New England—The Jesse Lee Methodist Church at East Readfield, Me., was dedicated by Jesse Lee, June 21, 1795. Francis Asbury held the New England Conference here August 29, 1795. The plaque reads: "Except the Lord Build the House, They Labor in Vain That Build It." Ps. 127:1.

Communion service at Mathewson Street Church in Providence, R. I., opens New England Southern Conference. The Rev. J. Manley Shaw, superintendent of the New Bedford District, is in the foreground. Bishop Lord is presiding in the pulpit.

Wives of two bishops at New England Southern Conference: Mrs. John Wesley Lord (left) is shown enjoying a friendly chat with Mrs. Ralph E. Dodge, wife of Bishop Dodge, of the Laurenco Marques Area of the Methodist Church in Africa. She is editor of the "Africa Christian Advocate."

New England S

Held at P

The admission of Red China to the United Nations was supported by the New England Southern Methodist Conference at their 119th annual session held June 10-14 at Providence, R. I.

"We support the position that the United Nations, set up to be a world forum, should include in its membership the People's Republic of China," the statement said, adding that "it is understood that such support and recognition is not tantamount to approval."

"Persistent and undiscouraged negotiations to end all nuclear bomb testing permanently," was also urged in the world peace statement. This statement also urged the abandonment of our "Maginot line" concept of defense; more assistance for undeveloped countries; more respect for and reliance on the peace-making powers of the United Nations, and greater compassion and understanding towards nations seeking independence.

During a spirited discussion, proponents of the Red China resolution said admission of Red China to the U. N. would provide more control over her.

Brown University campus where delegates to the New England Southern Conference resided during the recent annual conference at Providence, R. I.

ern Conference

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A statement on juvenile delinquency, which seemed to satisfy few, was dropped from the report of the board on social and economic relations.

The conference opposed capital punishment in favor of reclamation as a policy for our penal institutions. An across-the-board increase of $300 was added to the minimum salary scale for ministers.

Effective immediately, a reorganization proposal was adopted which places the present 44 boards and commissions into 14 groupings and sets up a co-ordinating council.

Bishop John Wesley Lord was asked to consider changing district boundaries to strengthen the impact of district social pronouncements in local communities and state governments.

The new minimum salary scale for full-time, fully approved pastors is $3,700 for single men and $4,300 for married men; $3,400 for single men on trial and $4,000 for married men on trial. Approved full-time supply pastors would receive $3,100 if single and $3,700 if married.

Busy pair. The Rev. Dewitt C. Clemens, pastor of the Mathewson Street Methodist Church, shown at Arnold Hall, Brown University, as he discusses plans for making the stay of delegates more enjoyable with his entertainment committee chairman, Mrs. Elon T. Kelley.

Where New England Southern Conference sessions were held. In historic Sayles Hall on the Brown University campus hang the portraits of the men who have made Brown great. Here were held the business sessions of the New England Southern Conferences as well as many of the devotional and inspirational services.

The Rev. Stephen J. Callender of Putnam, Conn., introduced a statement appealing to both labor and management to freeze wages and roll back prices to reverse the present "mad inflationary trend."

A budget of $345,469 was adopted. This sum is $4,152 less than last year and only $1,500 more than proposed by the commission on world service on finance.

The Rev. J. Manley Shaw, superintendent of the New Bedford district; the Rev. Morrill O. Martin,

(over)

Elect delegates to the General Conference at the New England Southern Conference. Left to right: Mr. Philip Susag, Manchester, Conn., chairman of the committee on World Service and Finance; Thomas Bell, Putnam, Conn., conference treasurer; the Rev. Morrill O. Martin, superintendent of the Providence District and the Rev. J. Manley Shaw, superintendent of the New Bedford District.

Providence district superintendent; Thomas Bell of Putnam, Conn., conference treasurer; and M. Philip Susag, Manchester, Conn., were elected delegates to the 1960 General Conference and Northeastern Jurisdictional conference.

Other delegates elected to the jurisdictional conference were: Mrs. David Bennett, Wareham, Mass.; M. Milton Goss, Fall River; the Rev. James V. Claypool, New Bedford; and C. Homer Ginns of Fall River.

Elected as alternates to the jurisdictional conference were: the Rev. E. MacKinnon White of Washington Park Church; the Rev. Mr. Mousley; Mrs. Wesley C. Green of Central Falls, R. I.; and Mrs. Arville W. Gilmore of Warwick, R. I.

One of the most impressive services of the conference was the ordination of seven elders and five deacons before an overflow congregation at the Mathewson Street Church.

Ordained as elders: the Rev. John Theodore Van Duzer, pastor at St. Paul's, Portsmouth, R. I., and Calvary Church, Newport, R. I.; the Rev. Donald W. Arnold, Centerville Church, West Warwick, R. I.; the Rev. Ray I. Martin, Embury Church, Central Falls, R. I., and Hebronville, Mass.; the Rev. Warren E. Covell, Vernon, Conn.; the Rev. Carlton T. Daley, Bolton, Conn.; and the Rev. William L. Miles for the Oregon Conference and the Rev. Warren E. Otter for the North Indian Conference, who have been studying at Boston University School of Theology.

Ordained as deacons were: the Rev. Robert L. Kooser, North Rehoboth; the Rev. Donald B. Hoyle, Berkeley; the Rev. Alan D. Carvalho, member of Brayton Church, Fall River and a student at Wesley Theological Seminary, Washington, D. C.; the Rev. Donald W. MacPeek, pastor at Old Mystic and Noank, Conn.; the Rev. James R. Riddle for the Southern Texas Conference.

The Rev. Harvey F. Morrison, for eight years pastor at Hazardville, Conn., succeeds the Rev. Morrill O. Martin as pastor at the Haven Church, East Providence.

The Rev. James S. Pemberton, director of the department of pastoral studies at Providence-Barrington Bible College for nearly six years was appointed pastor of the Friendship Methodist Church in Providence, R. I.; the Rev. Levy C. Robinson, pastor at the Hope and Phenix Churches at West Warwick, R. I., was transferred to Chartley, Mass.

Succeeding him at the West Warwick churches is the Rev. Kenneth R. Allen, an ordained minister of the United Church of Canada who is studying for a doctor of philosophy degree at Boston University.

The Conference advocated a "go slow" attitude in the matter of advocating full-integration of the Methodist Church through the immediate dissolution of the Central Jurisdiction.

Distribution of $31,850 in Christian Higher Education funds was authorized: $15,107 to the board of education the same as last year; $1,000 to the denominational board; $9,000 to Claflin College in Orangeburg, S. C., and $12,000 to Boston University was authorized.

The conference cancelled a $10,475 balance remaining on a 1937 loan of $21,000 to the New London, Conn., church. The Rev. Harvey K. Mousley, Norwich district superintendent, said that the New London church had repaid $10,585 on its loan plus interest in excess of $7,000.

The Rev. Mr. Van Duzer was reappointed to the Portsmouth Church but was relieved of the pastorate at Calvary Church, Newport, which will be temporarily supplied.

Mr. Koozer, who was a student pastor at Berkeley Church for more than two years, has been transferred to North Rehoboth. The Rev. Mr. Hoyle will take his place.

The Rev. Mr. Pemberton has been acting pastor of the Friendship Church since the death of the Rev. Charles W. Graham last December. He was ordained about 26 years ago. He has served on the staff of Trinity Union at Providence, R. I., while directing pastoral studies at Providence-Barrington. He was transferred into the New England Southern Conference from the Wyoming Conference last May.

The Rev. Mr. Morrison, appointed to the Haven Church, was ordained 21 years ago in the North Dakota Conference. He served churches in Fall River for three years before going to Hazardville.

The Park United and North Churches in Fall River will be served jointly by the Rev. Owen A. Knox who was transferred from the Detroit Conference. The Quarry Street Church in Fall River will be served by the Rev. Ottavio Schiavoni who was recalled from retirement.

The Rev. Richard O. Hartman, son of the late Bishop Lewis O. Hartman, a former editor of ZIONS HERALD, was appointed to attend school to complete work for a doctorate of philosophy at Boston University.

In Attleboro the Rev. Charles Reynolds, former associate minister at South Church, Manchester, Conn., succeeds the Rev. Percy M. Spurrier. The Rev. Mr. Spurrier goes to the Manchester Church.

The Rev. J. R. Prickett was appointed to serve the churches at Dighton and Myricks. The Rev. O. E. Crain was appointed as assistant at John Wesley Church, Falmouth, West Falmouth and Woods Hole. The Rev. Richard Dupee was appointed to Marstons Mills. The Rev. Earle B. Luscombe was appointed pastor at Wellfleet and Chatham. The Rev. Carl Siltberg was appointed to the church at East Glastonbury, Conn.; the Rev. J. K. Pearson was named to the Hazardville Church; Mrs. Albert W. Jackson was named to Moodus, Conn.; the Rev. W. C. Grunden to Stafford Springs and Crystal Lake; the Rev. R. H. Edwards to the Pearl Street Church in Brockton, Mass.; the Rev. Walter Wnek at Holbrook, Mass.; the Rev. F. E. Blanchard to North Cohasset and Hull, Mass.

The Conference showed gains in church membership and estimated value.

Statistics: Church membership: received 2,761; removed 2,586; total membership of conference, 37,097; net gain, 175; baptisms 1,846, increase 58; church school membership, 26,487; gain 622. Average attendance, 13,719; gain, 144.

Women's Society for Christian Service, membership 8,048; gain 85. Raised for local work, $119,289; Methodist Men's membership, 1,749; gain, 44.

Together subscriptions: 4,718; gain 1,022; estimated value of churches and parsonages, $15,760,201; gain, $1,794,578; estimated value other property, $2,465,435; gain $327,770; indebtedness, $1,434,404; increase, $275,986.

The Rev. J. Manley Shaw, superintendent of the New Bedford District, in his annual report said that

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Bishop Clair Is Given Warm Welcome at Lewiston, Me.

The 135th annual Maine Conference at Calvary Methodist Church in Lewiston, Me., got away to a fine start on Wednesday, May 20, when members of the Woman's Society of Christian Service and conference leaders gave Bishop Matthew Walker Clair, Jr., famed Negro bishop of St. Louis, Mo., and Mrs. Clair, a hearty welcome.

The early Summer heat wave which enveloped Lewiston on the opening day of the conference was equaled by the warmth of the reception with which Bishop and Mrs. Clair were greeted by the Maine delegates.

The annual meeting of Maine's Woman's Society of Christian Service filled the sanctuary. Mrs. Chauncey Wentworth of Eliot was re-elected president; Mrs. Allen C. Garner, Kezar Falls, vice-president; Mrs. William J. Crossman of Auburn, recording secretary; and Mrs. Philip Ayer of South Portland, treasurer.

Commission secretaries were elected as follows: Mrs. Harold Hardy, Bangor, promotion; Mrs. Sherwin Forbus of Scarborough, education and service; Mrs. John Swearington of Bath, Christian Social Relations and local church activities; Mrs. Elwin Wilson of Bangor, status of women; Mrs. Helen Swett of Bangor, mission personnel; Mrs. Harry Ellsworth of Farmington, youth work; Mrs. Olive Grundy of Auburn, children's work; Mrs. Ernest Flood, Old Town, spiritual life; Mrs. Ralph Clark, South Portland, literature and publications; and Mrs. Clinton Skillings of South Portland, supply work.

Bishop Clair installed the new officers at the afternoon session following an inspirational address in which he stressed the importance of women's work.

Mrs. Helen E. Canfield led the afternoon worship service. Carl Cowan, Bates College student, was vocal soloist. The Merrimanders, a girls' vocal group from Bates College, also sang. The jurisdictional delegates reported on the Buck Hill Falls project.

Memorial Address

Mrs. Helen L. Johnson, secretary of the promotion of the Women's Division of the conference, discussed the women's missionary program. The president's message was presented by Mrs. Wentworth, and Mrs. Flood led the meditation.

The conference was officially opened on Wednesday night with a memorial address by the Rev. James Barr of Berwick who preached the memorial sermon. Music was sung by the choir of the host church.

Delegates elected to the General Conference were: Miss Margaret Currie, a Saco attorney, lay delegate; and the Rev. Lester L. Boobar, superintendent of the Portland District, clerical delegate. Lay delegates to the jurisdictional conference were: Melbourne E. Jackins of Houlton and

(over)

Oldest man at the Maine Conference. The Rev. and Mrs. John E. Clancy of 6 Elm street, Kennebunk, pose for a picture at the annual Maine Conference at Lewiston. Mr. Clancy has just observed his 90th birthday.

John Kenderline of Westbrook. Representing the clergy were: the Rev. Elwin L. Wilson of Bangor and the Rev. Chauncey Wentworth of Eliot.

Elected as conference trustees were: the Rev. Ernest C. Flood of Old Town; Irving Maxwell of Portland; and the Rev. Elwin Wilson of Bangor. Named to the general conference committee on memorials were: the Rev. Chauncey Wentworth of Eliot; the Rev. Lewis Beckford of Bangor; the Rev. George Bullens of Bangor; Mrs. Erlon Dunlap of Auburn; and Irving Maxwell of Portland.

Another highlight of the conference was the action of the Board of Christian Social Relations in voting that each church would be asked to participate in a survey of specific local problems such as alcoholism, juvenile delinquency, penal institutions, economic needs, and racial and other problems.

Workshop Panelists

From these the church will select one major project for intensive study with appropriate action to help alleviate the problem. The Conference agreed to submit a petition to the General Conference favoring the merger of the Board of Temperance, the Board of World Peace, and the Board of Social and Economic Relations into one general board.

Among the various workshops was one calling for a study of the revision of the hymnal—The Rev. Philip G. Palmer of the Waldoboro Circuit. Another was held on missions with the Rev. Victor P. Musk of Augusta presiding. Speakers included John Mader, a visiting missionary from Liberia, the Rev. Dr. James K. Mathews, associate general secretary of the Division of World Missions of the Methodist Church, and the Rev. Edward F. Allen, who presided at the evening session.

Another interesting workshop was on Christian Higher Education. Participants included: the Rev. Benjamin Conley, Boston; and the Rev. John Neff of Boston University; Miss Beverly Savage, a student at Farmington State Teachers' College; the Rev. William McGinnis, Protestant chaplain at the University of Maine; Miss Mary Nory, a student at the University of Maine; Mrs. Isabelle Cudhea of Milo; and the Rev. Lewis Cudhea of Milo.

The Rev. Leslie R. Ross of Nashville, Tenn., spoke on "Tools for the Task." On Friday morning there was a service of recognition for retired ministers. The Rev. Charles Kinney, of Hartland, president of the Veterans of the Cross, presided. The two retired ministers were the Rev. Alfred G. Hempstead, former superintendent of the Augusta District, and the Rev. William Bennett of Bucksport. With their wives they were presented to the conference and received into the ranks of the Veterans of the Cross at a luncheon meeting.

Prepare for registration of delegates at annual Maine Conference. The Rev. Robert H. Plummer, host pastor of Calvary Methodist Church, Lewiston, talks over registration details with his committee members.

Of great interest to other conferences in the Area was the firm stand taken by the delegates on one of the most controversial issues of the day —the recognition of Red China. This was in contrast to the reversal of the vote taken a year ago by the New England Conference who this year turned down recognition of Red China by a close vote, possibly because of the Tibetan incident.

Highlighting the new appointments was the naming of the Rev. Edward F. Allen as district superintendent of the Augusta District. He was formerly pastor of the Thornton Heights Church in South Portland, and succeeds the Rev. Dr. Hempstead who has retired.

The Rev. Lester L. Boobar, former pastor of the Chestnut Street Church in Portland, was made district superintendent of the Portland District succeeding the Rev. Lawrence D. Porter who had completed his teneur as Portland district superintendent. Dr. Porter becomes pastor of the Thorton Heights Church in South Portland.

The Rev. Eugene W. Shrigley was appointed pastor of the Chestnut Street Church.

Elected to deacons' orders were: Thomas E. Merrill of Chebeague and Robert A. Beam of Brownville Junction.

Named to elders' orders were: Robert B. Cumler of Kennebunk; Theodore M. Blanchard of West Lubec; Aubrey L. Burbank of Skowhegan; Russell M. Chase of East Vassalboro; Raymond F. Grossman of Farmington; Ralph L. Miller of Portland; and Milton L. Smith of Monticello.

Changes included: Bangor District —T. Gene Cannaday of Boston University School of Theology to Randolph and East Pittston; William T. Bennet, former pastor at Bucksport, supply pastor at Southport.

Perley C. Odell of Guilford to the Bucksport Church. He will be suc-

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The Fine Art of Persuasion

by Emory Stevens Bucke
(Former Editor of "Zions Herald," at McKendree College, Lebanon, Ill.)

I

All of the people cannot be fooled all of the time. Despite our common acceptance of this proposition, the contemporary ideologies that bedevil mankind seem to proceed on the assumption that people can be fooled. Skeptics are sure that man is not capable of much—even survival.

The lure of nothingness has become a pleasant philosophical quest in our would-be coffee house discussions. The acceptance of man's inevitable self-destruction is in the credo of our would-be "Beatniks." The post-Sputnik deification of science has recruited new worshippers whose litanies are chanted even on television commercials! Woe to the man who's not a thinking man with a filtered man's throat! For unto such it appears that it is not given that he should be capable of making up his own mind to buy what the commercial suggest-eth!

Graduating into this contemporary scene is exciting in its possibilities. The post-World War II ramifications are essentially the same as those faced by your parents who graduated after World War I. The only difference is that your generation has heard about more of these "winds of doctrine" because of improved communications. You read more than your parents did, and you see and hear more than they did. Your own candor has been better than theirs because you have been faced with far more of the facts of life on a bigger, quicker, and more demanding scale. Most educators say that your generation is more honest and that your skepticism is thoroughly healthy. Armed with such an attitude and such a device for searching out truth, I would say, you are ready to do battle with your big day ahead.

II

To combat successfully the bedeviling ideologies I urge a return to the basic beliefs in man's potential for greatness. Our American heritage of freedom was built on a Jeffersonian concept of the fundamental dignity of man, and he inherited that from a long line of British and French people who were sick and tired of being pushed around by churches and governments. But back of those Frenchmen and Englishmen was a long line of Judaic-Christian thought that was spreading the notion that "man was made a little lower than angels." Job saw through the hypocritical mouthings of the traditionalists and conformists; Paul saw that truth was not valid until he was "persuaded" by it; and the writer of the Fourth Gospel looked for truth only when "the Word became flesh."

In the second phase of the struggle, I believe that your generation will need to persuade us to establish a peaceful world where God's children will have the basic rights to attain the full stature of free people. Your journalism—if it is honest—will deal with the issues that are vital. Round phrases and flowery oratory will not mean much to anybody—but vital discussion of the problems of race, nationalism, politics, labor-management relations, economic and social inequalities, and the other bread and butter problems of our times, will bring man new hope both in himself and in his potential. To do this your communications wll need to be honest as they say you are. Nobody has ever attained a worthy end by using foul means!

III

It is rather hard for us to recognize, but related to this struggle for a good society on earth is the big question about the space age. What if the little green people are there? Or worse yet, what if they turn out to be smarter than we are? Are the inhabitants of the other planets—if there are any—waiting anxiously for us to land and add another state to the Union? Or could it be that they might be thinking that we will be glad to have them take charge here? If we are having to live through international co-operation on the face of this earth, isn't it possible that you—or at least your children—are going to find it necessary to live in some satisfactory co-existence with those other planets? This will take more than just "broad-minded" people—it will require "space-minded" people.

What about science and its relation to the rest of what goes on in the world? Many scientists are searching for a metaphysics that is intellectually worthy. Blind acceptance of the tried and true phrases of religion is not the process these people will follow. The church-related colleges have been doing some exciting things in bringing about interdisciplinary discussions on the motivation of religion in science, business, social problems, home life, vocations, etc. From these discussions on and off campuses, your generation of college graduates has raised some embarrassing questions for those who do not relate religion to life. It is clear that we can no longer afford the luxury of separating religion from life; it is too dangerous to even contemplate modern applied science without moral imperative and direction; our switchblade gangs of juvenile delinquents are not going to be

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Along the Asbury Trail in New England

by John Rex Shepler

Crystal Lake (Conn.)

The Methodist society at Crystal Lake, Connecticut, has a history which shares the very early date of the Hartford Circuit, formed when Jesse Lee visited the region early in 1790. It was one of the preaching points on the circuit, soon named Tolland instead of Hartford, and visited regularly by Asbury beginning in 1792.

In those days the community was known as Square Pond, but recent inhabitants have dressed up the prosaic name, so that it is now known as Crystal Lake. At the settlement here a church was built in 1792, and a parsonage in 1795. No other Methodist society in New England had the combination so early. The church stood for only about thirty-five years, but the parsonage is still there.

Bishop Asbury's Journal is proof of the very early erection of the first church. When he mentions Stafford, he is referring to Square Pond, as his later entires show. On July 25, 1792, during his second tour into New England, he wrote:

"The next day we came through extreme heat to Stafford, and attended a Quarterly Meeting, where we had a crowd of people in a new, open house . . . . I had good liberty in preaching; my subject was Col. 2 : 6. On Sunday I was very pointed on Rom. 1: 18.

"There has been a work on Tolland Circuit. I suppose 150 souls . . . . Bros. Smith and Raynor have been owned of the Lord in these parts."

Two years later the Bishop again came through here, and once again refers to the meeting-house. The entry is for August 13, 1794:

"I rode over the rocks to the Square Ponds, and found our meeting house as I left it two years ago, open and unfinished. We have here a few gracious souls. I preached on Luke 13:24, and lodged with Bro. C——, who was exceedingly kind to man and horse."

The church building here referred to eventually burned down, and in 1834 the present church building was erected on a lot across the road. Competition from an Adventist Church during the days of the Millerite excitement had disastrous effects, so that at one time both churches gave up services. However, the Methodist society finally revived, and has now been served for many years by the pastor at Stafford Springs. The old Adventist building has come to life as the Methodist parish house, and a very neat plant is the result.

One of the amazing relics of early New England Methodism is the old parsonage. It stands on high ground not far from the shore of the lake, a humble cottage with sagging lines which reflect long years of habitation. A signboard on the front proclaims it the oldest Methodist parsonage in New England, with the date of 1795. Here many leaders well known in the early church have stayed. An intriguing entry in Asbury's Journal for June 25, 1805 reads thus:

"Preached in school house at Ellington. I went home with Mr. Ostrander at the Square Ponds . . . . At the Square Ponds meeting house I preached upon Rom. 8:1,2. It was an open season—the best time I have had in N. E. several felt. I hope it is a prelude to a revival."

Daniel Ostrander was the presiding elder. Since he lived at Square Pond, did he live in the parsonage? The Bishop's record makes it seem altogether likely that he knew the hospitality of the old house. Who was responsible for building a house for the preacher here, sooner than anywhere else? Most of those first itinerants were single men, cared for by the families among whom they visited. When they married, they did not expect a house, but usually had to locate, finding some other way of supporting a wife. In Granville, Mass., one of the members added a room to his house for the use of the preacher and presiding elder, as early as 1798. In Spencertown, in East Hartford, they built a house for the preacher as early as 1802. There was a parsonage in Lynn, early fountainhead of Methodist vigor, by 1803. But Crystal Lake outdates them all.

Today the old house is held in trust by the state of Connecticut, during its occupation by an elderly lady. Eventually the building will be the property of the state, to dispose of as it pleases. If the interest of the Methodists in their history is strong enough, could the state legislature be persuaded to set apart the house as an historical site, to be admired by the citizens for years to come?

Dr. Robert F. Oxnam Is Awarded Honorary Degree

WASHINGTON, D. C.—Two college presidents, two clergymen and a Southern philanthropist were awarded honorary degrees here June 7 at the commencement exercises of American University, a Methodist institution.

The Doctor of Laws degree was awarded to Dr. Robert F. Oxnam, president of Pratt Institute, Brooklyn, N. Y. He is the son of Methodist Bishop and Mrs. G. Bromley Oxnam of Washington. He was formerly administrative vice-president at Boston University.

The Doctor of Letters degree was conferred on Dr. R. Franklin Thompson, president of the College of Puget Sound, a Methodist school in Tacoma, Wash. He is a past president of the National Association of Methodist Schools and Colleges.

Receiving the Doctor of Divinity degree were the Rev. Hedley W. Plunkett, Methodist pastor and evangelist of Belfast, Ireland, who is on a lecture tour, and the Rev. Robert Edward Luccock, Congregationalist minister and author of New Haven, Conn.

The Doctor of Laws degree was awarded to Scott B. Appleby of Sarasota, Fla., President of the Plas-Tex Corp., the chairman of the Board of Trustees of Young Harris (Ga.) College, a Methodist school, and a benefactor of numerous church homes, hospitals and schools through a million-dollar trust fund.

Second Anniversary at Memorial Church, Taunton

Dr. George R. Seidel, education director of the E. I. DuPont de Nemours & Co., of Wilmington, Dela., spoke at the second anniversary service of the Memorial Methodist Church in Taunton, June 14, on the theme "The Ungodly Are Not So." The Rev. Ralph F. Seaver, Jr., pastor, presided.

From the Cabinet

by Elwin L. Wilson
Superintendent, Bangor District
Maine Conference
Methodist Church

At a retreat held for the ministers' wives of the Bangor District last spring different phases of the work of the wife of a minister were presented, "The Wife of the Ministerial Student," "The Wife of the Retired Minister," etc. Mrs. Wilson was asked to speak on the duties of the wife of a district superintendent. She put her comments in the form of ten commandments which are so pertinent for the conduct of ministers and ministers' wives, to say nothing of lay people, that I thought they would constitute a good message "from the Cabinet" when next it came my turn to furnish one.

So I would like to present to you herewith:

TEN COMMANDMENTS
FOR A DISTRICT
SUPERINTENDENT'S WIFE

1. *Thou shalt keep thy mouth shut at all quarterly conferences.*

(Necessary information concerning the state of your emotions can be conveyed to friend husband by frowns, smiles, raised eyebrows, and other code media which he will soon learn to decipher.)

2. *Thou shalt not divulge confidential information concerning matters supposedly known only to the Cabinet.*

(Otherwise you will soon find that you have none to divulge.)

3. *Thou shalt remember at all times that it is thy husband, not thou, who is the District Superintendent.*

(It is your business to suggest, offer humble advice, even argue with him in private occasionally, but not to run the District or make appointments.)

4. *Thou shalt keep thy spare rooms, thy refrigerator, and thy soup shelf in readiness for company at all times.*

(You will soon find yourself using unironed sheets and setting the breakfast table in the kitchen for anything less than a bishop.)

5. *Thou shalt develop a sound digestion and an appetite for pot-luck suppers, coupled with a decent restraint.*

(Otherwise you will leave the office a sadder and a larger woman.)

6. *Thou shalt forget thy fond expectation of laying up treasures upon earth out of thy husband's munificent salary.*

(Your pathway to heaven, however, will be paved with miles of postage stamps and facilitated by tons of gasoline.)

7. *Thou shalt display as bright enthusiasm at thy 90th conference of the season as at thy first; listen with as absorbed interest to the nomination of John Doe, the 3,000 Steward, as to Mary Smith, the 35th.*

(You'll be surprised how interesting the reports may be.)

8. *Thou shalt maintain serenity when a minister or church group reviles your husband, saying all manner of evil against him.*

(Next year, when the minister has a new church or the church a new minister, they may fall on his neck with joyous embraces.)

9. *Thou shalt not bear tales of one minister's weaknesses and mistakes to another, nor of his wife's, nor of his son's, nor of his daughter's, nor of anything that pertains to the personal affairs of thy ministers; neither shalt thou boast of one of thy minister's virtues to another who may not possess them.*

10. *Thou shalt be calm of soul when Christians of a church exhibit bigotry, provinciality, lack of vision, pigheadedness, smugness, consummate selfishness, and a narrowness beyond belief.*

(Be thankful that you are not their pastor's wife, who has to live with them. AND REMEMBER THAT THE NEXT CHURCH YOU VISIT YOU MAY FIND YOURSELF MARVELING AT THE BREADTH OF VISION, THE SELF-SACRIFICE, THE GOOD HUMOR, THE HUMILITY, THE WORLD-WIDE CONCERN, THE SAINTLINESS OF THE CHRISTIANS YOU ARE PRIVILEGED TO SERVE.)

Milford Man Gives Large Sum to Methodist Church

Mr. and Mrs. John W. Bickford of 250 Purchase Street, Milford, Mass., have donated the sum of $15,000 to the Milford Methodist Church. Details of the gift are being worked out by Mr. Bickford and church leaders. Mr. Bickford has suggested that the sum be invested with the income to be reinvested over a minimum of a ten-year period. Mr. Bickford is a member of the Board of Trustees of the church of which the Rev. Lloyd A. Duren is pastor. William S. Elliott is president of the board.

Daughters of Deans Graduate. Getting ready for the Boston University commencement exercises are: Susan Graham of Wellesley being assisted by her father, Dean Edward K. Graham of the College of Liberal Arts (left); and Sonja Muelder of Newton Center is getting some help from her father, Dean Walter G. Muelder, dean of the School of Theology (right).

Bishop Welcomes Three New Churches Into Group Ministry

Bishop John Wesley Lord preaches at a service of the Parish of the Headwaters at Canaan, Vt., when three new churches were accepted into the work of the group ministry.

In a historic service Bishop John Wesley Lord welcomed into the Parish of the Headwaters, a group ministry in northern New Hampshire and Vermont, the churches of Milan, West Milan, and Dummer.

The service was held at Grace Methodist Church in Canaan, Vt., on Sunday afternoon, May 24. A large congregation representing the churches in the parish attended.

Bishop Lord presented scrolls of membership to the lay leaders of the three new churches in the parish indicating that they had been officially accepted.

They were: Dwight Stiles of Milan; Mrs. Libby Mullins of West Milan; and Henry Holt of Dummer.

Participating in the service besides the bishop were: the Rev. Herbert A. Cooper, of Canaan, Vt., the Rev. Maurice H. Porter, pastor at Groveton, Stratford and Stark; the Rev. William L. Shafer, Jr., Milan, West Milan and Dummer; the Rev. William J. Davis of Colebrook and Miss Emaline Cornett, parish and community worker.

Churches in the Parish of the Headwaters are: Farnham Memorial Church, Pittsburg, N. H.; Beecher Falls Methodist Church, Beecher Falls, Vt.; Grace Methodist Church, Canaan, Vt.; Trinity Methodist Church, Colebrook N. H.; Bloomfield Methodist Church, Bloomfield, Vt.; Stratford Methodist Church, Stratford, N. H.; Groveton Methodist Church, Groveton, N. H.; Stark Methodist Church, Stark, N. H.; Milan Methodist Church, Milan, N. H.; West Milan Methodist Church, West Milan, N. H.; and Dummer Methodist Church, Dummer, N. H.

The service was preceded by one at Colebrook, N. H., earlier in the day when Bishop Lord preached at the Worship service at Trinity Methodist Church. The Rev. William J. Davis, secretary of the New Hampshire Conference and director of the Parish of the Headwaters is the pastor. Bishop Lord was accompanied by Mrs. Lord. on the trip.

On Saturday Bishop Lord addressed a Christians Vocations convocation at the Groveton, N. H., church at an afternoon program.

New membership certificates presented by Bishop Lord. The bishop is shown handing a scroll to Mrs. Mullins of West Milan, one of the lay leaders. Others who received them were Dwight Stiles of Milan and Henry Holt of Dummer.

Begin Study of Wives of Protestant Ministers

Boston University School of Theology, under a grant from the Lilly Endowment, has recently begun a three-year study of the wife of the Protestant parish minister in America. The objective is to determine some of the relationships between home and family life and the husband's involvement in this particular vocation.

Dr. William Douglas, project director (Box 16, 745 Commonwealth Avenue, Boston 15), would appreciate hearing from lay people, ministers and ministers' wives concerning how they feel the minister's wife should be related to her husband's vocation and to the church. What is and what should be expected of her in terms of her role in the parsonage and parish. What can she, her husband, or the church do to improve her situation?

Groundbreaking Ceremony For New Lynn Church

Break ground for new St. Paul's Church in Lynn. On May 24 following the regular worship services the pastor and church officials and friends participated in groundbreaking ceremonies for a new $300,000 structure that will replace the building destroyed by fire a year ago. The Rev. Percy M. Hickcox, pastor, is holding the shovel at the left and the Rev. Willard C. Arnold is turning over the first spadeful of earth.

Groundbreaking ceremonies for the new St. Paul's Methodist Church in Lynn were held at the close of the morning service on May 24.

The Rev. Percy M. Hickcox, the minister, presided, and the Rev. Willard C. Arnold, superintendent of the Lynn district, read the groundbreaking ritual and offered prayer.

Other participants included: Mrs. Adria Wheeler, the oldest active member; Albert F. White, chairman of the building committee; Paul Donahue, contractor; John Valtz, architect; Herbert D. Marsh, treasurer of the committee; Dr. Howell E. Estey, charge lay leader; Melvin Lawrence, associate district lay leader; and two members of the choir, Howard Abbott, tenor soloist; and Miss Nancy Weston, for her father, Prescott L. Weston, co-chairman of the building committee who was out of town. Construction of a new parish house and sanctuary are under way to take the place of a ninety-seven-year-old structure destroyed by fire a year ago. The total cost of the new building will be $300,000 of which $256,000 is already on hand in cash and pledges. Many of the churches in the New England Conference and neighboring churches have made contributions.

First Alaska University Building This Summer

The first building of the Alaska Methodist University will rise on the campus in Anchorage this summer and fall. The cornerstone-laying for the building has been set for July 12 during a Methodist laymen's tour to Alaska.

Erection of the first building was assured when the university board of trustees, meeting in Anchorage, April 11-12, let a construction contract. It was awarded to C & R Builders of Seattle, Wash., in the amount of $1,071,000. The building, which eventually is to house the science department, will serve at first as an all-purpose unit, housing classrooms, administrative offices and the library. An additional contract for $150,000 went to C & R Builders for construction of a smaller, auditorium-type building to be joined to the main unit by a hallway.

The trustees approved an over-all construction and development program for the university totalling $1,624,000. That includes the construction contracts and additional contracts for site development (roads and driveways, landscaping, etc.), purchase of 240 additional acres and installation of utilities.

The construction and development program is expected to be completed by the fall of 1960, when the first group of freshmen is scheduled to begin their studies.

"In the new building, the Methodist Church, after more than 10 years of planning, fund-raising and organizing, will at last have tangible, visible evidence of its new university in the forty-ninth state," said H. Conweil Snoke, of Philadelphia, a trustee, and the treasurer of the Division of National Missions of the Methodist Board of Missions.

Reporting to the Division's executive committee in New York on the trustees' meeting, Mr. Snoke said that the construction and development program will be financed out of present and anticipated income for the university.

The National Division has on hand in its Philadelphia treasury $1,700,000, most of which has been contributed by 8,000 Methodist churches through the Advance Special program. For more than a year, Mr. Snoke said, an average of $35,000 a month has been received from the churches. In the university treasury in Anchorage is about $160 000, representing the amount paid on pledges made by Anchorage residents in 1955.

The Alaska Methodist University, a project of the National Division, will be the first four-year, church-related liberal arts college in Alaska. The president, Dr. Donald F. Ebright, is at work in Anchorage, and by midsummer the academic dean and the business manager will be on duty.

50th Anniversary Held at Mt. Bellingham, Chelsea

An unusually large number of parishioners received the sacrament of Holy Communion at the 10.45 morning service, Sunday, June 7, as Mt. Bellingham folks entered into the first of two public services that were to mark the church's fiftieth anniversary of worshipping in the present edifice. Mrs. Caroline Birchmore and Mrs. Winnie Davis united with the church in church membership.

The evening service at 7.00 o'clock filled the main sanctuary to near capacity.

The Rev. Dr. Willard C. Arnold, Lynn District Superintendent, read the Scripture Lesson and later brought greetings from Lynn District's sixty-two churches. The Rev. Henry I. Bailey, pastor of the church from 1929 to 1939, offered the evening prayer. The Rev. Dr. Daniel C. Whitsett, pastor of the Harvard-Epworth Methodist Church, Cambridge, charmed the large congregation with his Alabama wit. He preached to the subject: "The Church Marches On."

The Rev. Mr. Stevenson, pastor of Mt. Bellingham, read letters of congratulations from former pastors.

After the service, an informal reception and reunion was held in the vestry and refreshments were served by the women stewards of the Official Board.

Fiftieth anniversary celebration at Mount Bellingham Church in Chelsea. Left to right—the Rev. Henry I. Bailey, former pastor; Mrs. Bailey, the Rev. Joseph A. Stevenson, pastor; Mrs. Stevenson, Harold M. Snook, Miss Esther Nazarian, Mrs. Daniel C. Whitsett, Dr. Whitsett, Mrs. Willard C. Arnold, Mrs. Asnif Tomasian, the Rev. Willard C. Arnold, Dr. William A. Geldart and Mrs. Geldart.

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Higher Call

The Rev. George Moxham Burdick, for 28 years a missionary of the Methodist Church in Korea, died in Brooklyn, N. Y., on May 30. He was 87 years of age. After six years in pastorates in Vermont and Massachusetts, Mr. Burdick went to Korea in 1903. He served in Suwon, in Seoul, and in Yengbyen until 1931, being pastor of churches and superintendent of districts during his ministry there. He was born in Crown Point, N. Y., and educated at Troy Conference Academy, and at the University of Vermont.

Miss Katharine Johnson, until January of this year a staff member of the Interboard Committee for Christian Work in Japan, a former Methodist missionary to Japan, a former dean of women at Wesleyan College for Women, Georgia, died in Jackson, Miss., on May 21.

Miss Johnson was born in Missouri, daughter of a Methodist minister. She was educated at Central College, the University of Chicago, and Columbia University. In 1922 she went to Japan as a missionary of the Methodist Church, and taught English and was dean of women in Hiroshima College for Women. In 1941 she returned to the U.S.A., and took a similar post at Wesleyan College for Women in Georgia. From 1954 until her death, Miss Johnson was executive secretary for the Interboard Committee for Japan, with offices at 156 Fifth Ave., New York.

Walter Percival Stansfield, 63, Sanford, Me., Post Office superintendent of mails and postal employee for 36 years, died May 17 at his home. Mr. Stansfield became a 50-year member of the Methodist Church last Sept. 20. He had been financial secretary of the church for 30 years and a trustee for many years. Funeral services were held May 19 at the Sanford Methodist Church with the Rev. John H. Jordan officiating. Interment was in Oakdale Cemetery.

Memorial Services Held For Mrs. George Heath

A memorial service was held at St. Mark's Methodist Church, Brookline, July 11, for Mrs. Marion (Richardson) Heath, wife of the Rev. George E. Heath, retired clergyman of the New England Conference. Mrs. Heath died January 4 at Penny Farms, Fla.

Bishop John Wesley Lord, Dr. Daniel L. Marsh, chancellor of Boston University; Dr. Guy H. Wayne, superintendent of the Boston district; and the Rev. Gilbert Y. Taverner, pastor of St. Mark's, officiated at the memorial service.

Twenty-nine members of the family from many parts of the country, including his four children and eleven grandchildren, attended the service. On July 12, Dr. Heath preached at the College Avenue Methodist Church in Somerville where he formerly served as pastor with all members of the family again present. On Monday, July 13, there was a private interment of Mrs. Heath's ashes at Mount Auburn Cemetery in Cambridge.

Dr. Heath, now 80, was severely injured in an auto accident at Waycross, Ga., April 30, while driving north to arrange the memorial service and attended the New England Conference. X-rays failed to reveal fractures but when he finally arrived at Lahey Clinic on May 15 an x-ray examination revealed that he had suffered two fractured vertebrae in his neck and that his left arm was partially paralyzed due to the pressure of bone splinters on the nerve. On the other hand, reversing the diagnosis made by a southern doctor, no stomach tumor was located. In this condition Dr. Heath had driven more than 1,100 miles unaided.

He was operated on at once, his condition was relieved and he was able to leave the hospital within a few weeks.

Dr. Heath had requested that no flowers be sent to the memorial service. He said that individuals could contribute to the Marion Heath Memorial Parlor at Penny Farms, Fla., where he established the Pine Hills Methodist Church four years ago.

Appointments

Post-Conference Appointments

Maine Conference, Bangor District—Eddington, Edgar G. Higgins, Route 6, Brewer, Maine. Penobscot, Thomas R. W. Longstaff, 99 Third St., Bangor, Maine.

New England Conference, Lynn District—Malden, Faulkner, Richard A. Donnenwirth, graduate student at Boston University School of Theology.

New Hampshire Conference, Northern District—Warren, Eric F. Swanfeldt, transferred in from New England Conference.

NEW SUPPLY PASTOR

Barre, Mass., on Worcester District, New England Conference—Walter G. Storey, member Southern Illinois Conference, candidate for Th.D. degree at Boston University. Appointment to Barre effective June 8. Succeeds Ralph Butler, who has returned to his own Conference, the Pacific Northwest.

Conference Trustees Seek Scholarship Applications

The Trustees of the New England Annual Conference will consider applications for Stowell Palestine travel scholarships of $1,500 each to qualifying ministers of the New England Conference in accordance with the terms of the bequest.

Among other requirements, a minister must be a member of the New England Conference filling a regular charge and he must be under 55 years of age.

Applications for 1960 scholarships must be in the hands of the president of the board, the Rev. D. Joseph Imler, 581 Boylston Street, Boston, Mass., before October 1, 1959. Previous applications are now invalid. Those interested in going next summer must make application again even though they have applied in previous years.

It was the intention of the late Dr. Charles Stowell, a member of St. Paul's Methodist Church in Lowell, that Methodist ministers of the New England Conference appointed under the terms of his will, should have an opportunity of visiting the Holy Lands.

Plane Crash Victims' Bodies Are Recovered

The bodies of all three of the Television, Radio and Film Commission staff members who died in a February plane crash have now been found and identified. The body of the Rev. William A. Meadows was found May 21, and those of the Rev. W. Carlisle Walton, Jr., and the Rev. Royer H. Woodburn had been found previously. The three, all from Nashville, were passengers on a plane that plunged into the East River as it approached LaGuardia Field in New York City.

Groundbreaking Exercises For So. Tewksbury Church

On the site where once stood a Revolutionary mansion built more than 230 years ago, ground was broken for the new South Tewksbury Methodist Church and fellowship hall on Sunday, May 31, at 3 P. M.

Actual construction of the church began June 1. Arland A. Dirlam is the architect and Martin Manzilli of Belmont is the contractor.

Participants in the groundbreaking services were: the Rev. Donald E. Hickman, pastor; the Rev. Willard C. Arnold, superintendent of the Lynn District; the Rev. Richard Harding, pastor of the Wilmington Church; the Rev. Dr. Lemuel K. Lord, pastor of the First Methodist Church, Melrose; Leonard Thompson, general superintendent of the church school; Mrs. Elmer Johnson, president of the Women's Society of Christian Service; Donald Tobey, president of the Methodist Men's Club; Leroy Noyes, president of the Senior MYF; Jon Johnson, president of the Intermediate Methodist Youth Fellowship; Carl Bishop, chairman of the building committee; Warren Sholl, church lay leader; and George O'Connell, chairman of the board of trustees.

Elect New President of Young Adults. The annual convocation of the New England Conference of Methodist Young Adults was held at Carter Memorial Church, Needham, on Sunday, May 3. Left to right—the Rev. Robert Treese, conference advisor; Larry Gundersen, Everett, president-elect; Anita Temple, Wellesley, retiring president; and the Rev. Alan Moore, National Director of Methodist Young Adult Work was keynoter.

Groundbreaking ceremonies at South Tewksbury. Left to right—Carl Bishop, chairman of the building committee; the Rev. Donald E. Hickman, pastor; the Rev. Lemuel K. Lord, pastor of the First Methodist Church, Melrose; and the Rev. Willard C. Arnold, superintendent of the Lynn district, as the first shovelfuls of earth were turned for the new Methodist Church.

5,000 Protestant Laymen At Communion Breakfast

In an impressive demonstation of their faith, 5,000 Protestant laymen took part in the ninth annual Boston Protestant Laymen's Communion in six Copley Square churches.

Leading Protestant clergymen of Greater Boston officiated at the Communion services and then joined the laymen in a procession along Huntington Avenue to the Boston Arena where breakfast was served.

The Rev. Dr. Alvin Duane Smith, executive secretary of the synod of New England of the United Presbyterian Church, U.S.A., was the keynote speaker. Participating in the program were the Rev. Dr. Archibald MacMillan, minister of the Needham Presbyterian Church; the Rev. Dr. Albert J. Penner, president of the Massachusetts Congregational Conference; and Alden Eberly, of Needham, a member of the Boston Wesleyan Association, and general secretary of the Boston Y.M.C.A.

Communion services were held in the Old South Congregational church, Trinity Episcopal Church, Copley Methodist Church, Church of the Covenant (Presbyterian), the First Baptist and Union Methodist Churches.

According to the survey, Methodist ministers are middle-of-the-roaders theologically. Fifty-three per cent consider themselves middle-of-the-road, 23 per cent consider themselves liberal and 21 per cent consider themselves conservative. More than three-fourths of the ministers believe that the majority of their congregation agree with their theological viewpoint.

On the wearing of clerical collars, Methodist clergymen usually say "no." The survey shows that 79 per cent never wear them, 15 per cent wear them occasionally, and 5 per cent regularly. On the other hand, almost half wear a robe in the pulpit regularly, and 28 per cent occasionally.

In a revealing section of the survey on the attitude of ministers' wives toward their husbands' vocation, ministers spoke as follows: 21 per cent feel "her encouragement is responsible for my success"; 31 per cent believe "she looks upon the ministry as a husband-wife team"; 33 per cent say "she supports me but considers her responsibility to be that of a homemaker"; 4 per cent believe "she would have preferred that I enter a different profession," and only a fraction of 1 per cent feel that "her opposition to the ministry is a definite handicap."

In evaluating the survey results, Dr. Wilson drew a word picture of the Methodist minister's image of himself. He wrote:

"Diversity appears to characterize Methodist ministers as a group. This is shown in the types of communities and churches from which the men have come, the different levels of formal education they have attained and the lack of uniformity in the replies to many of the questions relating to attitudes and practices. It can hardly be said that the Methodist minister is a neatly-defined type of person.

"Perhaps it would not be incorrect to conclude that certain aspects of the minister's role are confusing. He considers himself a preacher and probably a prophet. As such, he is expected to hold up the truths of the Gospel to his congregation and community. Yet there is a local church as a social institution which must be supervised and property to be managed.

"As one called by God to his profession, he is expected to be above mundane considerations. Yet he is subject to the pressures of a materialistic society and an inflationary economy."

The survey report will be distributed to the approximately 1,200 delegates to the National Methodist Town and Country Conference in advance of their arrival in Wichita. Together with the other surveys, it will be used by the conference in determining findings and setting policies for Methodist work in town and country areas.

NEW ENGLAND SOUTHERN CONFERENCE

(Continued from page 10)

every church in his district has accepted an advanced special, projects which go beyond regular missionary work.

"Last year," the Rev. Mr. Shaw said in his report, "we raised and paid for pastors and church current expenses in our conference the sum of $986,666 to gain 175 members.

"Maybe, if we in the churches were more sure of what we mean by Salvation and used the methods and organizations of our Methodist Church we would discover that salvation, as Jesus presented it might challenge the vested interests of our day but that the people would gladly hear."

He added, "Our race problem does not happen to be Negro and White; rather it shows up in attitude to other nationalities, creeds, folks who live on the other side of the tracks and people who are 'different.' . . . It would seem that it is easier to raise one or two million dollars than warm the heart with Christ-like love."

The Rev. Morrill O. Martin, pastor at Haven Church, East Providence, was appointed district superintendent of the Providence District to succeed the Rev. Thomas Burns who retired at the conference.

In his farewell report, the Rev. Mr. Burns said: "Evangelism is the basic interest of the church year; 1,108 members have been received this year on confession of faith or by transfer. However, this is a loss of 97 since 1,205 have been taken from the rolls by death, to other denominations and by quarterly conference action. I believe thoroughly in keeping the records of the churches up to date and realistic, but I must confess that it disturbs me to see so many dropped from the rolls. It seems to me it lowers morale. In 1951, the last year of active and inactive members in the churches, Providence District reported 13,989 active and 13,412 inactive members. Today we report only our active membership which today is 15,919.

What has happened to these inactive members? These are the ones which have been reported as removed by conference action. This fact must be noted, however, that whereas we had 13,989 full members in 1951, we have today 15,919—a gain of 1,930.

THE FINE ART OF PERSUASION

(Continued from page 13)

persuaded to seek a better life if the social institutions reaching them are not religiously motivated; our gangster-dominated segments of labor unions will not be liberated by laws but by morally motivated people who will enter the labor movement with the same spiritual motivation that makes a foreign missionary willing to face the cannibals; our "Beatniks" will not turn from their depressing search for nothingness until they see and are persuaded to the "somethingness" of a life with moral imperatives. No one academic discipline can hold itself off from this inter-disciplinary development, for each has its contribution demanded in the development of what we now call "the whole person."

IV

It is not lifting one's self by one's bootstraps, or calling in God for emergency taxi rides through life, but rather an honest look at man's opportunity that religion challenges you to examine. Linked with your honest skepticism is the spiritual imperative to build freedom. Your search for truth is inevitably going to lead you to a new metaphysics where God is everlastingly and/or eternally at work in the lives of those who choose Him.

Protestant Center for Washington

WASHINGTON, D. C.—Plans for a huge Protestant center here moved another step forward with the announcement of a national Presbyterian center to be built near American University, a Methodist school.

The 16½-acre site just acquired by the Presbyterians for $2,182,500 adjoins an 18-acre tract being held by the Methodist Board of Temperance as the location of a possible future Methodist headquarters building and religious center.

The Methodist board sold 1.21 acres of its land to the Presbyterians in order to assure them adequate space.

Plans call for the establishment of a huge new national Presbyterian Church to replace the present downtown church, a large auditorium, offices for various Presbyterian agencies, a chapel, a graduate school of pastoral work, and an underground parking area for more than 1,000 cars.

A $10 million building fund drive will be launched soon, it was announced by Henry Luce, publisher of *Time* and *Life* magazines and co-chairman of the Sponsors' Committee.

"We are happy to have the Presbyterians as our neighbors," said Dr. Hurst R. Anderson, president of American University, in a telegram to the General Assembly of the United Presbyterian Church.

Construction of a Methodist center on the adjoining property is expected to be considered by the 1960 General Conference.

The Methodist Board of Temperance voted at its annual meeting this year to surrender its title to the land if General Conference should desire it for a building site.

In addition to American University, other nearby Methodist interests are Wesley Theological Seminary, Metropolitan Memorial Church and the new $8½ million Sibley Hospital and medical center, now under construction.

The Temple Baptist Church is on neighboring property, as will be the new Baptist Home.

A few blocks away is the famed National Cathedral, administered by the Episcopal Church.

The Rev. Ira J. Roberts, superintendent of the Worcester District, turns the first spadeful of earth at groundbreaking ceremonies for the new Methodist Church at Oxford, Mass., last April. The Rev. Oscar G. Cook watches the traditional ceremony.

Amherst Professor Made Navy Chaplain Historian

WASHINGTON, D. C.—The Rev. Dr. Paul S. Sanders, Methodist minister and associate professor of church history at the Vanderbilt University Divinity School, Nashville, Tenn., has been recalled here to active summer duty by the Navy to work on a history of the Navy Chaplains Corps.

A reserve chaplain with the rank of commander, Chaplain Sanders has been helping write the history for the last four summers. Now in its sixth volume, the history traces activities of the Navy Chaplaincy from 1778 through the Korean War.

Chaplain Sanders is a native of Speigner, Ala., and a graduate of the University of Alabama, and Emory University's Candler School of Theology. He holds the Doctor of Theology degree from Union Theological Seminary, New York.

He served as a Navy chaplain from 1942 to 1946, and was professor of history at Amherst (Mass.) College before joining the Vanderbilt faculty last year. He is a member of the New York Methodist Conference.

Church Decorum

Thou shalt not come to service late,
Nor for the Amen refuse to wait;
Thy noisy tongue thou shalt restrain
When speaks the organ its refrain,
But when the hymns are sounded out,
Thou shalt lift up thy voice and shout.
The endmost seat thou shalt leave free,
For more must share the pew with thee;
The offering plate thou shalt not fear,
But give thine uttermost with cheer.
Unto thy neighbor thou shalt bend,
And if a stranger, make a friend;
And so, by all thy spirit's grace,
Thou shalt show God within this place.

(Author unknown)

"The Beacon"
First Methodist Church
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MAINE CONFERENCE

(Continued from page 12)

eeded by the Rev. Manfred A. arter of Eddington. Charles D. oyt, a graduate this year from oston University School of Theolgy, as pastor at Hampden and East ixmont. He succeeds Milton L. mith who was appointed to Montiello and Hodgdon.

Walter G. Hartsley, after three ears at Danforth, Eaton and Weston, as appointed to Winterport and llingwood Corner.

Portland District—Wilbur Wesley ollock, a student at Boston University chool of Theology, to Eliot; J. C. ollind of Old Orchard Beach to Gorram, N. H.; Robert B. Cumler from andolph and East Pittston to the ederated Church at Kennebunk as o-pastor with Fred B. Holmberg.

Church of All Nations' Pastor Heads Council

The Rev. Dr. John E. Barclay, astor of the Church of All Nations, as elected president of the Boston ouncil of Churches at the annual inner meeting on May 21 at St. aul's Cathedral in Boston.

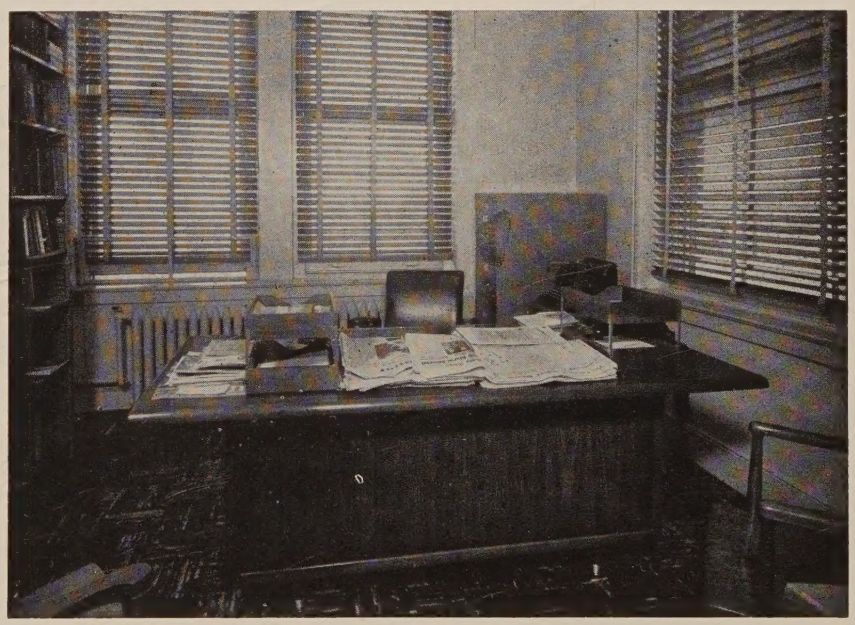
The Rev. Mr. Barclay, who is also rotestant Chaplain in the Boston ire Department, said that the "rapid evelopment of the Council is due to he emerging religious needs of this reat city. More and more the Council s being called upon to be the unifyng center of Protestantism."

Named vice-presidents were: the ev. John D. Erb, Copley Methodist hurch; the Rev. Theodore P. Ferris, ector of Trinity Church; the Rev. ana McLean Greeley president of he American Unitarian Association; he Rev. Edward Gunther, First Baptist Church, Boston; Mrs. Frederick M. Meek, wife of Dr. Meek, pastor of f Old South Church; the Rev. Richard M. Owens, People's Baptist hurch, Roxbury; and Alden Eberly, eneral secretary of the Boston YMCA.

Laymen's Assembly to be Held at Camp Aldersgate

The eleventh annual Laymen's Assembly of the New England Southern Conference of the Methodist Church will be held at Camp Aldersgate, North Scituate, R. I., Sept. 11-13. The resource leader will be Dr. James K. Mathews, of the General Board of Missions.

Bishop Mathew Walker Clair of the St. Louis, Mo., area, who presided at the Maine Conference, is shown in the reception line where he was greeted by W.S.C.S. members and conference delegates. Standing with him is the Rev. Lawrence D. Porter, former superintendent of the Portland District.



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SPEAKING OF VACATIONS

With the vacation months in full swing, we turn our literary spotlight on some of the endless books that guide people to happy adventures. Travel guides clutter the bookstands in a dazzling array this year. Among them there are some of real value. Here is one that points to maximum enjoyment with minimum expense.

BETTER VACATIONS FOR YOUR MONEY
by Michael Frome
Doubleday 1959 $1.95

The approach is from the direction of "how to get the most fun out of your vacation dollar." As tour books go, this guide has a lot to offer most families. It analyzes the different types of vacation: mountains, seashore, scenic, backwoods, large cities, and everything in between.

All national parks and wildlife refuges are spotted on maps locating the public vacationlands of America. Surprisingly little area is accessible to the public in New England, compared to many other sections.

Fifteen specific tours of greatest interest and value are pictured. Of these, two are in the East: one is the St. Lawrence River and Gaspé; the other is a circle around Lake Champlain to Montreal.

A profusion of good photographs give life to the text. Basic information, tips on economy, aids in planning, and stimulating suggestions fill the paper-covered, colorful guide. For those who want lasting content on their vacation, the historical sites, museums of note, colleges, industries, and centers of cultural interest are indicated.

This $2 should help you save $200—and see a lot more.

TOWARD FAMILY WELL-BEING

At the civic clubs the men seem to talk about *Changing Times* more than any other magazine. "Did you read this?" and "Did you see that?" usually end up with a reference to this new periodical. The editors of the magazine now have a book to help all families.

KIPLINGER'S FAMILY BUYING GUIDE
Edited by Arnold B. Barach
Prentice-Hall 1959 $4.95

The staff editors of *Changing Times* set themselves to point out how every family can live better on the present income. Of course, "live better" is here interpreted in the economic and material sense only. Nonetheless, there are spiritual overtones when a family budgets constructively, plans wisely, spends intelligently, buys effectively, invests creatively, and saves systematically.

Christian stewardship must begin to penetrate this work-a-day millieu. Church young couples pay terrific costs getting started these days, and they often end up paying too much, over-buying, over-building, and in hopeless debt. No wonder the word spoken at church seems so vague and falls on deaf ears. They need help at another point.

What a practical and useful wedding present this guide would make! How much more couples need it than silver-plate and crystal!

One section deals with the whole shopping problem—how to read ads, stretching the dollar, and knowing what to get. Next the house comes in for sharp critical appraisal: rent or buy, how much to buy, 48 check points while looking, best mortgage terms, and proper insurance. Cars come in for the same treatment. Those charge accounts and the best ways to borrow money are delineated. Other sections include: when to consult experts, health factors, spending for fun (hi-fi), education for the children, and the money left over (if any).

The stress is on buying rather than giving. Some of the best articles in recent years on giving to the church have been printed in *Changing Times*, but none of the emphasis appears in this book.

NOW IS THE TIME

Think of the books on childhood, adolescence, and marriage. Then recall the deluge of books on old age and retirement in recent years. The persistent gulf is that embracing the middle years. At last the heart of life from 25 to 65 is coming in for a little overdue attention. Little of note has been written since Walter B. Pitkin's LIFE BEGINS AT FORTY. New offerings now appear.

THE CREATIVE YEARS
by Reuel L. Howe
Seabury Press 1959 $3.50

The director of the Institute for Advanced Pastoral Studies at Bloomfield Hills in Michigan offers a provocative treatise. Rather than majoring on the problems, he stresses the opportunities, the latent personal powers, and the deep spiritual resources every person has during the strong, creative years.

The picture is this: given this life and a limit to the days on earth, what is to be done if the worthy personal goals of living are to be achieved? The emphasis falls on the person who learns to love, to understand, to give of himself, and to be outgoing toward others and toward life.

The familiar counseling pattern is employed. Life situations are set up, and then the wise spiritual, theological, and psychoanalytic procedures are developed, always building on the Christian base.

NOW OR NEVER
by Smiley Blanton
Prentice-Hall 1959 $4.95

A much lighter, practical, and "do-it-yourself" type of workbook is advanced by the staff psychiatrist associated with Dr. Norman Vincent Peale. The title expresses an urgency. These are the brave middle years. It is "now or never" if you are going to make anything of them.

The common content of life is scanned: marriage, children, work, money, health, alcohol, sex, religion and aging. The problems confronted are countered with lists of practical, workable techniques for handling them and achieving happy, healthy, religious maturity.

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